HERALD OF GOSPEL LIBERTY.

BY ELIAS SMITH.

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"FROM REALMS FAR DISTANT, AND FROM CLIMES UNKNOWN: WE MAKE THE KNOWLEDGE OF OUR KING YOUR OWN."

LIBERTY, NO. 20.

THE Liberty which the primitive churches enjoyed in the days of the Apoſtles, though glorious, was not of long continuance, by reaſon of the falling away from the doctrine of the Apoſtles, according to the prophecy of the apoſtle Paul.

"After the death of the apoſtles, the ſpirit which begun to work in the day of John and Paul, ſhewed itſelf openly in the alterations that were made. In their day, the *Preſbyters*, or *Elders*, laboured in the churches, in perfect harmony, nor did they ſtand in need of a *Preſident* or *Superior*, to maintain concord and order where no diſſentions were known. But the number of *Elders* and *Deacons* increaſing with that of the churches, they appointed an aſſembly of *Preſbyters*, over which they appointed a *preſbyter* to preſide, in order to diſtribute among his colleagues their ſeveral taſks; (in the ſame manner as the *Methodiſt Biſhop* ſtations the preachers in their different circuits, at the yearly conference,) and to be as was ſuppoſed a centre of union to the whole ſociety. *This was the firſt departure from the order left by the apoſtles.*

Dr. Moſhiem ſays, Vol. I. p. 105,—"The churches, in thoſe early times, were entirely independent. Nothing, on the contrary, is more evident, than the perfect equality that reigned among the primitive churches, nor does there even appear, in the *firſt century*, that *aſſociation of provincial churches*, from which *councils*, and *metropolitans* derive their origin."

This writer ſays, p. 174, ſpeaking of the churches in the ſecond century,—"During a great part of this century, the churches were independent on each other; nor were they joined together by *aſſociation*, confederacy, or any other bonds, but thoſe of charity. But, in proceſs of time, all the *chriſtian churches* of a province, were formed into one large *eccleſiaſtical body*, which, like confederate States, aſſembled at certain times, in order to deliberate about the common intereſts of the whole." Commiſſioners were ſent to theſe meetings; here they formed *councils*; theſe *councils* made *commons*, or *laws*, for the whole, like repreſentatives of towns, who meet in general courts to make laws for the State. "Theſe councils, (ſays Moſhiem) changed the whole face of the church, and gave it a new form; for by them the ancient privileges of the people were conſiderably diminiſhed, and the power and authority of the *Biſhops* greatly *augmented*." This was not all; the equality among the *elders* or *biſhops*, was aboliſhed, and a *metropolitan* was appointed over the reſt; till, at laſt, the *arogant biſhop of Rome*, and his *ſucceſſors*, were inveſted with the title, and authority of *prince of the patriarchs*.

At the firſt, the prudence of the *biſhops* prevented their aſſuming all at once the powers with which they were afterwards inveſted; they at firſt acknowledged that they were no more than the delegates of their reſpective churches, and that they acted in the name and by the appointment of their people; but they ſoon forgot this humble tone, and imperceptibly extended the limits of their authority, turned their *influence* into *dominion*, their *councils* into *laws*, and openly aſſerted at length, that Chriſt had empowered them to preſcribe to his people authoritative *rules of faith and manners*.

There was another thing which took place, after they departed from the faith, which took away the *liberty* of the people. Theſe *biſhops* told the people that the miniſters of the *chriſtian church*, ſucceeded to the character, rights, and privileges of the Jewiſh *prieſthood*, and this was a new ſource of honour and profit to this order of men. The *Patriarchs* conſidered themſelves as inveſted with a rank and character ſimilar to thoſe of the *high prieſts* among the Jews, while the *Preſbyters* repreſented the *prieſts*; and the *deacons* the *levites*. This notion once introduced, produced pernicious effects, which have been felt by the people to this day, as it has eſtabliſhed in the minds of the people a greater difference between the *miniſters* and *people*, than the law of Chriſt allows.

Had theſe things been confined to the *church* of *Rome*, the conſequences would not have been ſo dreadful; but from that *church* theſe things have ſpread through almoſt every *party denomination* in the word. The *Church of Rome* call Chriſt the head, and make their own laws. The *Church of England* call Chriſt the head, and make laws to govern the people by. The *Preſbyterians* call Chriſt the head, and make their own laws. The *Congregationaliſts* call Chriſt the head, and made laws peculiar to their denomination. The *Baptiſts* call Chriſt the head of their Church, and make laws or articles, to enforce the law of Chriſt, as they pretend. The *Methodiſts*, call Chriſt their head; yet make their own laws, and alter them generally once in four years, and all who do not ſubmit to them, muſt be turned out, though in other reſpects, their conduct is according to the goſpel of Chriſt. All theſe denominations talk of *Liberty! Liberty!* but is it *liberty* to be ruled by men who, inſtead of ſubmitting to the *law of Chriſt*, ſet themſelves up as *lawmakers*; and according to their plans, *Goſpel liberty is in priſon, kept there*, for *the benefit of all thoſe whom they bring into bondage.*

LIBERTY! civil and religious, *how glorious! how valuable!* this I have often heard of; but never knew its real *excellence*, till renouncing all the ſyſtems of men under the name of *religion*; Chriſt became my only *Maſter, Lord* and *Lawgiver*. —— From that day, to this it has been my deſire that others may know and enjoy it. This was the object in view when this paper appeared, in the world as an HERALD of the ſame; it is my conſtant aim to furniſh it with matter worthy of its *name*; and I am yet encouraged to ſend theſe things into the world, though the low minded *Connecticut Federaliſt* has called it "*The Herald of deviliſh liberty*;" and Mr. Pickering in his Methodiſtical harangue has in public called it "a *Meſs* of nonſenſe."

RELIGIOUS INTELLIGENCE.

Copy of a letter from Elder John Rand, of Ipſwich, dated.

Ipſwich, May 11th, 1809.

Dear Brother,

I HAVE juſt returned from the fourth pariſh in Glouceſter, where we had laſt evening a ſweet and refreſhing meeting; and with pleaſure I embrace this oppertunity, according to promiſe, to give you a ſhort account of the glorious work of God in that place. I ſay a *glorious work*, not becauſe it is ſo general, as we ſometimes have witneſsed in other places; but becauſe it is ſo in itſelf, being the work of God, in delivering ſinners from the power of darkneſs, and tranſlating them into the kingdom of his dear ſon, and making ſuch, heirs of eternal glory, who before, were in danger of eternal damnation. This is glorious, whether it extends to few or many.

Previous to this revival, there appeared a general ſtupor prevailing among the people with regard to *religion*. Many were lovers of pleaſure more than lovers of God, and with the exception of a few individuals who ſighed and cried for the abominations of the land; even thoſe who profeſſed the religion of *Jeſus*, had but a little more than the form of godlineſs; being deſtitute of the power in a great meaſure, while others denied and hated its

appearance in all who poſſeſſed it. There was however no *high prieſt* in this pariſh to lead them in oppoſing the work of God, for which the people here have great cauſe of thankfulneſs. Many of that claſs of men are like the lawyers in ancient days, they will not enter into the kingdom of heaven, and uſe their influence to prevent others from entering in; and thus they are inſtruments of Satan to blind the minds of thoſe who believe not.

The Methodiſts preached there ſome more than one year ago, and I attended ſome meetings there. At that time there was an attention among the people to hear the word; but it ſoon ſubſided, and the people ſoon ſunk into a greater ſtate of ſtupidity than before, and ſo continued until February laſt, at which time the Lord begun to work in his own way, and in a way unexpected to the people, and to the praiſe of his wiſdom and goodneſs.

This work begun in the converſion of a young woman fifteen years of age, of a good character; but was noted for her gaiety, and attachment to the vanities of this preſent world, having no regard to that religion which ſhe now conſiders of the utmoſt importance to her ſoul. The evening of the 9th of February, ſhe ſpent in mirth with ſome of her companions who came to viſit her. When they were gone, ſhe retired to reſt, being as well as uſual, without apprehenſion of any danger being nigh; but in the night ſhe awoke from ſleep in great diſtreſs, being ſeized violently with a billious fever; her diſtreſs was ſo great, that ſhe thought ſhe was dying, and was greatly alarmed with the thought of being hurried into eternity in an unprepared ſtate. This cauſed diſtreſs in her mind beyond what her bodily pain was; and at once her ſins appeared, and appeared great, and the guilt of them lay heavy on her ſoul. This diſtreſs was too great to be concealed. She cried out "O how I have ſinned againſt God who has been ſo good to me! ſurely I am the greateſt ſinner on earth! is it poſſible for Chriſt to ſave one like me! What ſhall I do to be ſaved?" She continued in this ſtate of mind for four days, ſometimes almoſt in deſpair, and at other times taking encouragement to hope in the mercy of God; crying to God to have mercy on her ſoul.

The fever increaſed to that degree, that her friends deſpaired of her life until the morning of the fifth day about 5 o'clock, at which time, the Lord ſet her ſoul at liberty,—opened the priſon doors, and brought her from the pit where there is no water, to praiſe his name, and to drink of the fountain of the water of life freely.

Soon after this, ſhe began to recover, and HE who made her free, bid her follow him, ſhe has ſince been buried with Chriſt in baptiſm, and riſen to walk in newneſs of life.

For ſome time before ſhe found peace in believing, ſhe frequently cried out, "muſt I die ſo young! muſt I die! I am too young to die! how can I die! I am unprepared! what ſhall I ſay when I come to the judgment ſeat of Chriſt! O could I lie at his feet a thouſand years and beg for mercy, it would ſeem but a moment, could I obtain it at laſt!" In this way ſhe intreated of God to have mercy on her ſoul, and called on others to pray for her.

She appeared for ſometime almoſt gone, and was conſidered in the agonies of death. At this time while ſeveral of the neighbours were preſent one ſiſter kneeled by her bed-ſide and prayed for her, while her acquaintance ſtood witneſſes of this ſolemn and affecting ſcene. Her mother at the ſame time ſtood in tears with an aching heart, beholding her child, juſt agoing; and could afford her no relief. How ſolemn was the ſight! a mother in tears! friends and acquaintance aſtoniſhed at the dying language of a youth juſt about to leave the world, and no part in Chriſt! A praying Hannah crying to God to deliver her ſoul from death! And the moſt affecting of all, a youth crying, "what ſhall I ſay when I come before the judgment ſeat of Chriſt!" *Let all who read this remember that this will be their caſe, unleſs they repent and turn to God.*

After the ſiſter had prayed, the people ſtood to ſee her breathe her laſt; but it was now, even now, at this happy moment that ſhe begun to live! Jeſus, Jeſus, the friend of ſinners appeared her helper, when all others failed! She exclaimed, as with a new voice, "There's my *Saviour*. O, he comes! he comes! how glorious he appears in my view. I ſee his wounds in his hands, his feet and his ſide! O! it was for me, ſo great a ſinner that he died! He ſtands at my bed-ſide! Now I long to be gone! Now I am not afraid to die, for when I die, I ſhall go to be with Jeſus. Thus ſhe continued, ſome times praiſing the Lord, in ſweeteſt ſtrains, and then exhorting thoſe who ſtood around her, in an affecting manner.

This change was ſo great, and glorious that it gained an evidence to all that were preſent of the reality of religion. Before her mind was relieved, ſhe ſaid every thing appeared gloomy, but afterwards all things had become new. Jeſus had made her place of confinement pleaſant. Her fearful apprehenſions of the judgment were gone,—her mind was calm, and the peace of God took poſſeſſion of her heart. Her countenance was changed, and there had been ſo great a change, that ſhe thought herſelf able to ariſe and walk the room to praiſe her deliverer. She has continued to the preſent time in an happy frame of mind, with her affections on things above, cheerfully bidding farewell to all the glory of the preſent world, eſteeming the reproach of Chriſt, greater riches, than all the treaſure of this world. I can ſay, my ſoul has been comforted, while hearing her proclaim the wonders of redeeming love to the children of men; giving ſuch an evidence of the reality of religion, that even the enemies ſtand confounded, taking knowledge of her, that ſhe has been with Jeſus.

Several that were preſent when God diſplayed his grace in her converſion to him, were cut to the heart, with a painful ſenſe of their need of a Saviour. She exhorted them to meet together and call on the name of the Lord, aſſuring them the Lord would hear, and that Chriſt was ready, able, and willing to ſave the chief of ſinners.

One brother, ſoon after appointed a meeting, many attended and appeared very ſolemn. Soon after, Br. *John Gray* came and improved there, and the Lord owned and bleſſed his labours; one who had been ſeeking Jeſus found him to the joy and rejoicing of her heart, and ſpake boldly of what the Lord had done for her ſoul. Convictions were multiplied and the work gradually increaſed. The ſaints were ſtirred up to pray, and, ſeemed united, (though of different denominations,) in their fervent prayers that the Lord would increaſe the heavenly ſhower. In the latter part of the month of March, I returned from the country, and attended a meeting there with Elder Jones. The aſſembly was large, and in general ſolemn. At the cloſe of this meeting ſixteen came forward weeping, and deſired to be prayed for, and ſome of them were in great diſtreſs, fearing their ſpace of repentance was gone. I have frequently attended meetings there ſince, the work has continued, and ſtill is on the increaſe. Eighteen have given an evidence of being born again. Twelve have been baptized, in the glorious name of Jeſus. I expect to baptize more in a ſhort time. Thoſe who profeſs to be born again have given the moſt ſtriking evidence of a change, of any I ever ſaw. Some of their experiences are very remarkable. Some of theſe I ſhall communicate to you hereafter.

Some who have *long* been advocates for *Univerſal ſalvation* now find the inſufficiency of ſuch a foundation, and have repaired to the ſtone laid in Zion, as a ſure foundation ſtone. The ſubjects of this work are from fifty years old down to eleven. They appear happy and united in love, and often ſit together in heavenly places in Chriſt Jeſus. Some who have long been at variance, forgetting all paſt animoſities, run to embrace each other, and each in their turn are ready to confeſs their faults, according to Chriſt's command.

Some children who had been ſtubborn and diſobedient, now gladden the hearts of their parents, who hear them ſpeak of the great ſalvation they have experienced through the blood of the Lamb, and rejoice to ſee them return to God. Theſe things I have often been a witneſs of, to the joy of my heart, and could not forbear exclaiming, "glory to God in the higheſt, for peace on earth and good will towards men." Theſe things my brother, are the effects of pure religion.

The work is ſpreading in other parts of the town. In the place called Squam, there is a

ſolemn attention to the word, and one has been baptized. Yeſterday I attended a meeting at the harbour. It was a ſolemn weeping time. At the cloſe of the meeting, about thirty came forward, deſiring to be prayed for, ſome of them wept aloud, having no part nor lot in this matter.

How glorious is the thought, when we ſee our fellow men in ſuch a ſtate, that there is a Saviour to point them too, who is every way ſuited to their caſe! let us then take courage to ſound ſalvation through this glorious Chriſt to dying mortals.

May the Lord increaſe the number of labourers, and ſend ſalvation to the ends of the earth. Amen and Amen.

I conclude with ſaying, I am your brother and companion in tribulation, and in the kingdom and patience of Jeſus.

JOHN RAND.

Elder Elias Smith.

THREE LETTERS.

Firſt, from Mr. Elijah R. Sabin, Methodiſt preacher, to Elder Benja. Page; ſecond, from him to Mr. Sabin; third, from Mr. Sabin to Elder Page.

I think it proper here to give the reader my reaſon for making theſe letters public.—Some more than three years ago, I publiſhed a *Review* of the methodiſt diſcipline; this ſtirred up ſome of the methodiſt preachers, and among the reſt Mr. *Sabin* and Mr. *Merritt*. Mr. Sabin wrote theſe two letters to Elder Page, in which he charged me with publiſhing a *libel*, and falſehoods concerning their diſcipline, becauſe I ſtated that the diſcipline placed the power in the biſhop and other miniſters, and not in the people. Mr. Merritt, as I underſtand him, conſiders that the power of government ought to be in the biſhops.

One of the methodiſt preachers, I am told, has ſaid that I am not able to anſwer Mr. Merritt's books againſt my *Review*, and on that account he ſuppoſes I remain ſilent.—This matter will be better known after I have written upon it, which will be in a ſhort time.

I now begin with theſe three letters. After theſe, the *Review* will follow in the *Herald*. After that, the arguments, remarks and "animadverſions" of Mr. Merritt will appear before the public. After this, ſome things concerning the methodiſt miniſters at the ſouthward and in this part will be brought forward; ſome of the cruel treatment *Lorenzo Dow* received from ſome of thoſe *ariſtocratical gentlemen*, who like Mr. Sabin are "*enemies to eccleſiaſtical democracy*," and in favour with a government exactly oppoſite to *democracy*.

Letter from Mr. Elijah R. Sabin to Benjamin Page.

Littleton, (Vt.) Nov. 25, 1806.

Dear Brother,

I take the liberty of writing to you on an important ſubject. I would not have written to you, could I have had an opportunity to have ſeen you; but as I feel it my duty to ſtate to you ſome objections to your conduct, I ſtate the following, viz.—1ſt. Your manner of coming into this place, or rather your manner of proceeding, in trying to get the fruits of our labours I object to. You have been to brother Simons to perſuade him to perſuade others to join you. Is it right to take away the fruits of our labours in this way? You pretend that you will form a chriſtian ſociety; but this will be a party ſtill, and you cannot deny it! It grieves me that we have been labouring here for ſix years, and that ſo many conſpire againſt us, to rob us of the ſeals of our miniſtry! Think on this,—make the caſe your own, and ſee if the feelings of your heart, will allow you to proceed.

2d. I have underſtood, that you have, in different places circulated and read E. Smith's piece againſt our diſcipline. Mr. Smith muſt have known at the time he wrote, that he wrote that which had not the leaſt colour of truth in it; and you muſt know the ſame, if you have read the diſcipline; if you have not, I adviſe you to, before you circulate or read them further. Mr. S. aſſerts, that according to this diſcipline, our members have not liberty to act in any matter only as they have leave of their miniſters; this is one of the many *falſehoods* he has written. Aſk yourſelf if this conduct of trying to ſet up another party in Littleton; ſpreading and reading Smith's *Libel*; is congenial with the great affection you have ſo often expreſſed to my face. I cannot think it is! You call our *diſcipline human inventions*; but how is it human inventions any more than your comments on ſcripture; you do comment on ſcripture; and on diſcipline ſcripture too. Theſe comments muſt be as much human invention as ours; unleſs you can prove that we are carnal when we comment, and that you are altogether ſpiritual, which I preſume you will not undertake to do. But on this point I refer you to my diſcourſe on Goſpel Diſcipline, where all theſe thing are ſtated and argued.

Take this from him who wiſhes you well in time and eternity. Adieu.

ELIJAH R. SABIN.

P. S. I ſhall be in Littleton next week on Wedneſday; if I then ſee you, I will converſe with you largely on this ſubject.

Letter from Elder Benjamin Page to Mr. Sabin, in anſwer to the above, dated Watertown, Nov. 29, 1806.

To Elder Elijah R. Sabin,

I received your letter, and was ſurpriſed at its contents, when finding in it objections to my conduct. Firſt, you have ſtated one thing not true, in ſaying that I have been to brother Simons to perſuade him to perſuade others to join me. This I deny, and brother Simons denies it too. I am ſorry that you write ſo hard without any provocation. I will now inform you of my manner of going to Littleton. Brother Morſe, one of our church members, requeſted our quarterly meeting to ſend a preacher to Littleton; they ſaw fit to ſend me. I firſt preached at his houſe, then had ſeveral invitations to viſit, and found ſome had joined the Methodiſts, and ſome were baptized by the Calviniſts. Br. Morſes' wife wiſhed to join us, with her huſband, I thought it beſt for them to keep the union, and not join any party as you call it, (as there were ſo many among them,) but form a chriſtian chuch, and I think ſo ſtill.

2. You charge me with trying to take away the fruits of your labours, and ſeals of your miniſtry; this I do not want; but it puts me in mind of the conduct of ſome of your preachers: paying no attention to what you charge me with, viz. taking the fruits of others labours. When I had been preaching at *Mountpelier*, and the work of God had begun, your *preſiding Elder*, ſent preachers (or) they came through the ſtreet, till they found the people would be Baptiſts; likewiſe they have come into Cabbot, and claſſed ſince I underſtand, where I have been preaching for ſome years Make the caſe your own Br. as you adviſe me!!! and judge who is trying to take the *fruits*. You then break out upon me for reading and ſpreading Elder Smith's writings, (a man who never belonged to our connection) this I have done, and thought I had full liberty ſo to do. You then aſk if ſetting up another party in Littleton, ſpreading and reading Smith's *Libel*, is congenial with the great affection you have ſo often expreſſed to my face!!! You then judge me, by ſaying, I cannot think it is. I am wounded Br. to receive ſuch treatment from you. I never injured you, but always ſpeak in your favour as a miniſter of Chriſt; I have been happy to meet with you and your brethren to worſhip God, and am willing ſo to do. I do not oppoſe the Methodiſts as *Chriſtians*, but love them; but your *diſcipline* I oppoſe, becauſe I think it not according to Chriſtian Liberty. Take this from him who wiſhes you well in time and eternity. Adieu.

BENJAMIN PAGE.

(To be continued.)

The art of proving things from the Scriptures not named in the Scriptures, illuſtrated by an example.

A certain nobleman in England once willed his eſtate to his three ſons upon the following conditions, viz. that they ſhould never dreſs in the faſhion of the day, if ever they did, the eſtate ſhould be no longer theirs. They attended to the terms of the will for ſeveral years, though often extremely mortified. After ſome time, a faſhion made its appearance, called, "*Shoulder Knots*," which one of the ſons was uncommonly fond of. He endeavoured to find in the will an exception to this innocent faſhion, & undertook to prove from the will, that his father had not forbid their wearing them. After ſome conſiderable ſearch he found *Shoulder Knots* mentioned in the will in the following manner; in one word he found the letter s, in another h, in another o, in another u, in another l, and all the others, excepting k, which was not in the will; This he ſaid did not deſtroy the word, as n, o, t, ſpelt not, as well as k, n, o, t, and therefore he dreſſed in *Shoulder Knots*, and held his eſtate beſides.

It is in this way people prove ſo many things from the ſcriptures, which are no more expreſſed there, than *Shoulder Knots* were in the nobleman's will. There are many things now practiſed, which are called ſcriptural, which are proved by finding one word in one place and another in another, which are put together, and thus they ſpell *Shoulder Knots*.

Several of the party *names* by which profeſſors of religion are called, are made from the ſcriptures in this way. The *Preſbyterians* find the word *Preſbytery* once in the ſcriptures, they add a few letters to the word, and the whole denomination of *Preſbterians*, with their "*confeſſion of faith*," is proved from the ſcriptures, with their ſynods, and all the other parts of an unſcriptural government. The *Congregationaliſts* find the word congregation in the ſcriptures, by adding the letters a l-i-s-t-s, the denomination of *Congregationaliſts* is conſidered truly ſcriptural; though there is no ſuch denomination mentioned in the bible.

The *Baptiſts* prove their denomination in the ſame way. One man, mentioned in the ſcriptures, and only one, was called "*the Baptiſt*;" by adding the letter s, all kinds of baptiſms, *general*, and *particular*, *open* and *cloſe*, *Calviniſtic*, or *freewill*, and *ſeven day*, are by themſelves conſidered a ſcriptural denomination, though there was no ſuch denomination of people ever heard of, till a few centuries ago.

The denomination, called *Methodiſts*, have rather more difficulty in proving their name from the ſcriptures, than thoſe juſt mentioned, as there is not even the word *Method* in the bible, yet in a round about way they find their denomination as the gentleman found *Shoulder Knots*. One of the Methodiſts preachers, [Mr. Merritt] has attempted to prove his denomination to be truly ſcriptural, in the following curious manner: He ſays to me, "You begin your charges with telling us that, the name given to that people in this book is an *Anti Chriſtian* name,—Methodiſt Epiſcopal Church." "*Anti-Chriſtian*," ſignifies againſt Chriſt. But what is there in this name againſt Chriſt? At moſt it is an innocent name. One who was well qualified to judge in this caſe, informs us it was given, either in alluſion to an ancient ſociety of phyſicians, who held that all diſeaſes might be cured by a ſpecific *method* of diet; or elſe by way of reproach to ſome Students at Oxford, who were more exact in the diſtribution of their time, and the obſervance of other duties, than the reſt of the Students were. Hence the word *Methodiſt*, as applied to Chriſtians, mean ſuch as profeſs to be more ſtrictly evangelical or Chriſt like, than thoſe around them. But this is not enough, it ſeems; "There is no ſuch name *mentioned* in the bible." This is trifling, and diſcovers a diſpoſition to find fault. The ſubſtance of the things is there. Has Jeſus Chriſt preſcribed *no method* for us to walk by? If he has, thoſe who walk by it are "*Methodiſts*." "*Epiſcopal*" is not the ſubſtance of this in the bible? "It means, you ſay, a church ruled by the biſhop;" and *biſhop* is in the bible, and ſo is the word church. Hence the name, "Methodiſt Epiſcopal church, appears to be *truly* ſcriptural. By this it appears that you have diſcovered the ſame want of information and candor with thoſe who firſt gave the name."

Here are *Shoulder Knots* without the K. the words *Biſhop* and *Church* are in the bible, and this proves to the writer that Francis Aſbury is head over all things to the Methodiſt Epiſcopal church in America. This is conſidered ſcriptural, though Mr. Merritt ſays, thoſe who firſt gave the name were *ignorant* and *uncandid* men; deſtitute of information and candor.

Three perſons in the Trinity, Covenant of grace, infant baptiſm, councils, and many other things not mentioned in the ſcriptures, are proved in the way the above things are, and in this way the ignorant are impoſed on, and are pleaſed in their ignorance with things which they would reject, were they to hear Chriſt in all things. I believe there are many good men among theſe unſcriptural denominations; but I do not believe that is good which has not, "*Thus ſaith the Lord*;" Though good men hold ſo. Remember the word of the Lord came *expreſsly*, and the ſpirit ſpeaketh *expreſsly* and not by conſequences, and inferences.—More hereafter.

The Engliſh Monarch's Title;

"DEFENDER OF THE FAITH."

The reader cannot, I think be diſpleaſed with the reflections of two modern ornaments of England of the moſt liberal principles, and refined taſte, on the title—"*defender of the faith.*" "It was firſt given to king Henry the viii. and his ſucceſſors, on account of his ſending to the *Pope* a book againſt *Luther*, of which he acknowledged himſelf the author." Mr. Walpole, after expreſſing ſome doubt concerning his majeſty's talents for ſuch a performance, adds, "It happened unfortunately that this champion of the church neither convinced his antagoniſt nor himſelf; Luther in his opinion died an heretic; his majeſty would have been one, if he had not erected himſelf into the head of that very Church which he had received ſo glorious a complement for oppoſing. But by a ſingular felicity in wording the title, it ſuited Henry equally when he burned papiſts, or proteſtants; it ſuited each of his daughters, *Mary* and *Elizabeth*; it fitted the martyr *Charles*, and the profligate *Charles*; the Romiſh *James*, and the Calvaniſt *William*, and at laſt ſeemed peculiarly adapted to the weak head of high Church *Ann*. There might be ſome propriety, in giving this title to *Henry* himſelf; but to call George the third *defender of the faith*, becauſe *Henry* the eighth wrote a book, is as ridiculouſly abſurd, as if you were to call him a Poet, becauſe Richard the third wrote verſes——Reſearches.

ANECDOTE.

On the top of a hill, near to Hoddom caſtle, (England,) there is a ſquare tower, over the door of which are carved the figures of a dove and ſerpent, and between them the word *repentance*; whence the building is called the *Tower of Repentance*. It is ſaid, that the celebrated Sir Richard Steele while riding near this place, ſaw a ſhepherd boy reading his bible, and aſked him "what he learned from it?" "The way to heaven," anſwered the boy. "And can you ſhew it to me?" ſaid Sir Richard, in banter. "You muſt go by that tower," ſaid the boy pointing to the tower of repentance.

Religious Notice.

THE general Meeting of the Elders, and brethren of the *Chriſtian Churches*, is to be holden in *Portſmouth, N. H.* the 23d. 24th. 25th. of June next, public Meeting to begin Friday at 2 o'clock, to continue three days;—A general invitation is given to all who wiſh to attend—and alſo all diſciples of Jeſus, who wiſh to lay aſide all *unſcriptural names* and *rules*, for the NAME and RULE of CHRIST, their only Lord and Lawgiver, will then have an opportunity to manifeſt the ſame, and join with thoſe who have taken the *name* which was anciently given to the diſciples at Antioch.

The deſign of this meeting is, for ſinging, prayer, preaching, exhorting, breaking bread, and whatever is conſidered for the general good.

By an agreement of the Church in Portſmouth, N. H.

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